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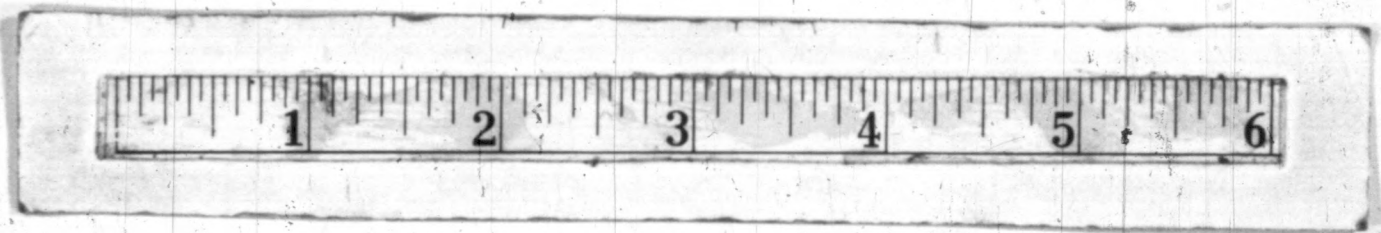
SOUTHERN BAPTIST CONVENTION

127 NINTH AVENUE, NORTH • NASHVILLE 3, TENNESSEE

**THE
BAPTIST RECORD
OF
MISSISSIPPI**

1914

PUB. NO. 250



The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI.

JACKSON, MISSISSIPPI, JAN. 1, 1914

NEW SERIES, VOL. XVI, NO. 1

KINGDOM BRIEFS

South Carolina Baptists are said to have given twice as much last year as the year before to ministerial education.

R. W. Hooker, now of Memphis, Tenn., formerly missionary to Mexico, has been called to and accepted the care of the church at Coldwater.

Mississippians are glad to welcome President Wilson to the State for his Christmas holiday vacation. No man who has occupied the white house in the last half a century suits them better or has done more to promote wholesome legislation. He has inspired the highest respect and the strongest confidence. His sound sense, honest purpose and genuine patriotism will make his administration memorable in the history of the nation. His unostentatious manner and lack of dramatic pose may not secure the peace prize but his love of peace and steadfast maintenance of it will put the nation and the world in debt to him. We give him the most cordial welcome.

On next Monday at 10 o'clock a. m., January 5th, 1914, the board of trustees of the Anti-Saloon League of Mississippi will hold its annual meeting in Jackson. At 2 p. m. in the First Christian church a State prohibition conference will be held and it is believed that hundreds of prohibitionists, true and tried, with their war-paint on will be present to help decide on measures which the Legislature will be asked to pass. National Superintendent, Dr. P. A. Baker, will address the conference. The committee on resolutions appointed at this conference will report such measures as the conference may see fit to adopt. At 7:30 p. m. ex-Governor Patterson, of Tennessee, will address a mass meeting in the hall of Representatives. Everybody who favors "Prohibition that Prohibits" is urged to be present. Dr. Baker will also speak in Jackson Sunday afternoon at 3 o'clock in the theatre building.

The holiday season at Clinton was clouded by the going of Mrs. Myrtle Webb Latimer from the midst of friends here to join the group of those that had preceded her to the Father's house. For many years, even from childhood, she had been a special favorite with the people of Clinton, and those who had been connected with Mississippi College. She never lost her devotion to the college, of which her father was for many years president. Her ministry to those she loved was unflinching and untiring. She was known to a host of friends as Miss Myrtle, and her cheerfulness was a benediction. Her voice was music and her singing will be remembered for a generation by those who love the songs of Zion. Fourteen years ago she was married to Prof. M. Latimer, who with four children and other relatives feel deeply and keenly their bereavement. May His grace be indeed sufficient for them in their time of sorrow.

Greeting to the New Year

By Florence Josephine Boyce.

Come in, New Year, and sit beside our grate,
We would not know the secrets that you bring—
Some cloud to fall, some bitter turn of fate,
Or all the changes you are fostering;
But rather in the future promise live,
And count upon the blessings you will give.

We know that you will whisper to the hills,
And bring the robin to the budding bough,
And lift the grass, and wake the little rills,
And all the earth with eager life endow,
And send the herds to pastures green again,
And plant new hope within the hearts of men.

We know that you will bring the harvest days,
When fruit is ripe and pods are opening,
And all the hills are purple with the haze,
And in the stubbled fields the crickets sing;
When yellow pumpkins gleam amid the corn,
And plenty falls from Amalthaea's horn.

We know that you will usher in the fete
Of glad Thanksgiving with its hearty glee;
Will fasten little stockings round the grate,
And trim the branches of the Christmas tree.
And then you will depart—a hoary wraith,
And leave us girded with our fathers' faith.

—Youth's Companion.

J. G. Chastain, missionary, and W. E. Holcomb, Sunday School evangelist, are making a church-to-church campaign in Tombigbee Association in January. May the first fruits of the new year bring omens of a great spiritual harvest.

Secretary Bryan Simmons assumes his duties as superintendent and treasurer of the hospital the first of January. Let all friends of the hospital note the change and address all communications and send all contributions to him at Jackson. Be sure to send the funds.

Zeno Wall, of Mount Olive, spent the Christmas with friends in North Carolina, with the compliments of his parishioners.

The seventh quadrennial international convention of the Student Volunteer Movement for Foreign Missions is in session at Kansas City, December 31 to January 4.

Dr. Jno. H. Eager, for many years a missionary in Italy, preached two good sermons in Clinton Sunday. This is his boyhood home and the people gave him a glad hearing. He is planning to spend the winter and part of the spring in Mississippi where he will deliver a series of six illustrated Bible lectures. These grow out of his long study of the Bible and his travels in the Holy Land. He was in Meridian in December when at the First and Southside churches he gave the lectures. The Meridian papers and pastors speak in the highest praise of them. He will lecture in Clinton next week and has engagements at Laurel and Hattiesburg and Newton. He is an exceedingly interesting speaker and preacher, and the addresses are accompanied by pictures on canvas made from slides secured in his travels in the East. The expenses of this course of lectures are met in the same way as those of a protracted meeting. If you wish to have the Bible made real to your people, write to him at Clinton.

The following facts are from the Record of Christian Work: Japanese citizens in Seattle have established a scholarship in the negro institute at Tuskegee, Ala. American Presbyterians had, in 1883, 20 colleges; in 1913, 62. In the same period the value of this college property increased sixfold. It is now some \$35,000,000. Students numbered in 1883, 2212; in 1913, 7770, and this not including Princeton and Hamilton. Of the graduates, 6134 have entered business, 5532 the ministry, 5366 educational work, and 4014 law. A number of men now influential in the life of the new Chinese republic have been in attendance in the past at the Chinese Mission in New York City. Among them are the following: Hon. Sun Yat Sen; Major G. A. Chang, M. D.; Dr. H. C. Chang, surgeon colonel; the general of the republic's army; a former secretary of the Imperial Board of Foreign Affairs of Peking; the commercial attache to the Chinese legation at Washington; the superintendent of three government institutions at Canton; the vice-president of Shan Tung Government College; the president of the board of education and the Supreme Court Judge of Kwong Tung province; the principal of the Middle High School, Tien Tsin; the commissioner to convention of commerce and industry and member of national board of education; and the first minister of finance of the republic.

CONTRIBUTED ARTICLES

Sermon Section.

THE BAPTIST POSITION.

By J. P. Williams.

INTRODUCTORY.

We rejoice in all the points of agreement with our brethren of other denominations. And these are vital, such as the inspiration of the Scriptures, the deity of Christ, the blight of sin, and salvation through Christ, heaven and hell and the final destiny of the righteous and the wicked and the evangelization of the world through preaching the gospel. We delight to co-operate with all Christians in all ways consistent with our principles, and cherish the most cordial good will and fellowship for them, and would rejoice to see every discordant note removed from between us.

The Distinctive Baptist Principle.

It is my desire to bring before this Pearl Leaf Association the question: What right have Baptists to maintain a separate existence, oftentimes at great expense and inconvenience? The spirit of union is in the very air. A new word has been coined, that is, "unionitarianism." Be it said frankly that we have no vital principle that separates us from others, our course is unjustifiable. I wish to state the principle that differentiates us from others. Read Romans 1:1-7, and you note in this paragraph that Jesus is Lord, and Paul is servant, his bondservant. Then in John 8:32 it is declared, "Ye shall know the truth and the truth shall make you free." The Baptist principle is, the supreme lordship of Christ over the hearts and lives of His people, then consequent subjection to His authority and captivity to His will.

This necessarily demands the freedom of conscience from all interference of all ecclesiastical, political or social authority in matters of religion. No church, or priest, or preacher, or government or officer may demand of me to accept what I do not believe, or to do what I believe to be contrary to the will of God.

Charles Kingsley well said, "There are two kinds of freedom—the false and the true. The false, free to do what one pleases, the true to do what one ought." This latter is the Baptist freedom. Now let us apply this principle to our religious life.

Since Christ is Lord it follows that the New Testament is the law of Christianity. We believe in the inspiration of the Old Testament but that it was preparatory to the coming of the Christ and had its fulfillment in Him, and that whatever of truth was unfolded therein, was merged into the law of the New Testament. The principle teaches that we should not go to the Old Testament to find Christian law or Christian institutions. Not there do we find the true idea of the Christian church or its members, or its ordinances, or its government, or its officers or its sacrifices, or its worship, or its mission, or its ritual, or its priesthood. When we note how generally other denominations borrow from the Old Testament, we may well call this a Baptist peculiarity.

In the language of Dr. B. H. Carroll, "Avant ye types and shadows! Avant Apocrypha! Avant O synagogue! Avant tradition, thou hoary headed lion! Hush, be still; all through the ages from dark and noisome dungeons, from lone wanderings of banishment and expatriation, from the roarings and sickening conflagrations of martyr's fires there comes a voice

—shouted here, whispered there, sighed, sobbed, or gasped, elsewhere—a Baptist voice, clearer than a silver trumpet and sweeter than the chime of bells, a voice that freights and glorifies the breeze that bears it. O earth! hearken to it. The New Testament is the law of Christianity! Christ Himself set up His kingdom. Christ Himself established His church. Christ Himself gave us Christian law. And the men whom He had inspired furnished us the only reliable record of these institutions."

2. Freedom of conscience follows. Since Christ is Lord and the New Testament is His law, each individual soul for himself must answer to Christ under this law. Therefore, no other authority may come between Christ and the soul. The preacher may not dictate, he may advise and explain the meaning of the law. The husband may not dictate the religious convictions of his wife. Any Baptist who would advocate the duty of the wife to surrender her convictions to join the church with her husband would find himself out of harmony with his denomination. The father may not tell his son, "You must be baptized; you must join the church." It is the parent's right to teach his children the doctrines of his faith and direct his moral conduct, so long as under his authority, but the son must decide his attitude to God for himself. And it is quite evident that this principle leads to the separation of church and state, since any state regulation of matters religious interferes with freedom of conscience. I herewith submit some historical evidence to show that freedom of conscience is a Baptist contribution to the progress of humanity. When the lord chancellor of England proposed to award John Locke the honor of being the author of religious liberty he proclaimed to the world the following: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." Associate Justice Story, speaking of the Baptist settlement of Rhode Island, says: "In the code of laws established by them in Rhode Island we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free and that men should not be punished for worshipping God in the way they were persuaded He required."

Schaff says: "For this change of public sentiment, the chief merit is due to the English non-conformists, who in the school of persecution became advocates of toleration, especially to the Baptists and Quakers, who made religious liberty (within the golden rule) an article of their creed, so that they could not consistently persecute even if they should ever have the chance to do so. And they did have a chance to prove their loyalty to their principles."

When Ypelj and Dermont published a history of the Dutch Reformed church, they made this statement about the Baptists: "You Baptists may be considered as the only Christian community which has stood since the apostles, and as a Christian society has preserved pure the doctrine of the gospel through all ages." "On account of this deliverance," says Dr. Wheaton Smith, "the government of Holland offered to the Baptist churches in the kingdom the support of the state, and true to their principles, they declined."

Herbert S. Skeates says: "It is the singular and distinguishing honor of the Baptists to have repudiated from their earliest history, all co-eval power over the consciences and actions of men with reference to religion. Again, they were the proto-evangelists of the voluntary principle."

Bancroft, the great American historian, said:

"Freedom of conscience, unlimited freedom of mind was from the first the trophy of Baptists."

These statements seem to be sufficient to show that Baptists are the ones who have done most for freedom of conscience.

3. Our position on baptism is but an outgrowth of our fundamental principle. We are not distinguished by the doctrine of baptismal salvation; that is not a Baptist doctrine. We are distinguished by the doctrine of immersion. There are almost a hundred millions of other people who hold that, but we stand alone on the position that salvation is essential to baptism. The subject must first believe on the Savior unto life, for "He that believeth hath eternal life." Having put his trust in the Savior, he is prepared to confess Him, and upon this profession of faith, by the authority of the church, he is immersed in the name of the Triune God, that is New Testament baptism. So far as I know, Baptists are alone in this doctrine. This denies to infants and seekers after salvation in baptismal remission of sin, and to those who hope to be saved by works, the right to baptism. This is the doctrine we find to be taught in the New Testament. Since this is the law of our Lord, we abide in this practice. We regard baptism as symbolical of our union with Christ so that His death becomes our death and His life our life, and we are buried with Him in baptism, and raised up to walk in newness of life, so that baptism becomes our oath of allegiance.

Our position on the Lord's supper follows. We agree with others that only those who love the Lord enough to obey Him in baptism and unite with the church should be invited to this supper. Since our position on baptism is exclusive, so must our position on communion be. It is an ordinance of the church and follows baptism, and so long as we believe as we do about baptism, so long must our restricted communion prevail. And this is well, for the call for Christian communion is liable to turn the mind from the purpose of the ordinance, which is to memorialize the death of Christ and so to remember Him.

(Concluded in next issue.)

AN INVITATION.

Dear Brother:

Do you have problems to meet and face in your pastorate which are difficult to solve? We all have them. Then you cannot afford to miss the lectures of that incomparable religious statesman, Dr. Gambrell. He has a wonderful insight into the practical things which touch human life. By all means hear him.

Do you desire a deeper knowledge of God's revealed truth and the art of unfolding it to others? Then you should attend the Bible conference and go through the book of Hebrews with that prince of expositors, Dr. Venable. We all long for greater skill in getting God's thought out of His revealed word. Surely we shall be better equipped for the task when we have heard Dr. Venable.

Do you want a Sunday School of greater efficiency? Then Brother Byrd's lectures will meet that need. Don't fail to hear him. He is a specialist.

You are most cordially invited to attend all these lectures. Songs by the college quartet will be interspersed. Can you afford to miss these good things? Our people will entertain you free of charge. Monday, January 5, through Friday, January 9, is the time. Send your name that you may be provided with entertainment. Yours fraternally,

M. O. PATTERSON.

Newton, Miss.

TO THE WOMEN OF MISSISSIPPI.

By Mrs. T. R. Henderson.

Some of you know already of the purpose to unite all organizations in the State having women as members in an effort to get some needed legislation for our children as the result of a meeting of representatives from several organizations held last March in Greenwood, an invitation to all such State organizations was sent out and at Hattiesburg a meeting was held to organize a Central Committee for work along these lines. I was elected chairman and Mrs. P. M. Fugler, of McComb City, was elected secretary. It was decided to work for the following legislation:

1st. Improved Child Labor Laws.—Experts in this work tell us that Mississippi's child labor laws are the best to be found in any state, but the laws are not worth the paper they are written on, because we have none whose duty it is to see that they are enforced, so that they are just more material to stow away in Mississippi's charnal house—her dead laws. We Greenwood people think we have an unusually enlightened class of citizens, and any one would think that a man who is intelligent enough to be a depot agent would certainly appreciate the necessity of study and wholesome recreation for his boy ten years old, and yet last winter right in the midst of the school term such a boy with such a parent came to collect one of the household bills, and when I said "You ought to be in school today, why aren't you?" the reply was, "Yes'm, I was in school, but I got a job now." Where this can happen in a town where there isn't a factory in which a child can work, what do you suppose is happening in towns where there are factories, canneries, etc? I am not a suffragist, but who can doubt that women should be allowed to say what is best for children? That is what we were made for. Oh, womanhood of Mississippi, mothers of our State's future citizens! Won't you arouse yourselves to your duty to all children? Not only your own—those you have given birth to—but all children. Won't you join with us in opening the eyes of the men of the State to their duty in the matter? Some of you will not agree with me on all subjects, but I can come to every woman in our State with confidence that she does in her heart have the real welfare of the children uppermost. That she wants her own children and their generation to have a fair chance in life than she has had. That she wants where ignorance and poverty handicaps the parents, for our State to stretch her great arm over and around them and say, "I'll give you the chance to be the very best men and women you are capable of being made, by seeing that your mind and body shall have an opportunity to develop as God meant for them to develop." Our men are in the midst of toil, day in and day out, the commercial spirit has them in its grasp, and they do not see what our children need as we may if we will only open our eyes to things right around us. Won't you help us?

2nd. A school for the instruction of juvenile offenders of the law. You mothers, who spend your lives saying "don't" to your little ones in order to teach them that all through life that word must confront them; can't you imagine what a poor chance to be honest and upright and law-abiding, the children have who have never had the blessing of careful training? Children are ever reaching out for anything which they fancy; is it any wonder that sometimes when they have never been taught the enormity of theft—what it really means to their own character—that they sometimes steal and in other ways break the laws of our State? And then they must be put in the penitentiary with all sorts of criminals to learn every trick of their trade or what is almost as bad, they must go unpunished by the mercy of the court. What can a man do when he comes out of prison with

the stain of the prison on his name? And think of a boy, or a girl who comes out of a prison with this terrible blot, this thing to sap all pride, all hope from his or her soul? When I see this terrible shape hovering over our children who have never had a fair chance to even be good children, I'd like to take them all in my arms and shelter them from it. Don't you feel it, you mothers of Mississippi children? If a terrible scourge of disease came and knocked at the doors of our homes, which one of you would stand back when you could get between that gaunt figure and our children? This which threatens our poor little folks is worse than any disease which ever destroyed the body, for it kills the soul. Will you stand by and see it enter any home, no matter how humble or how ignorant or rough? Won't you help us to see that these poor little offenders have a fair chance? That our State prepares a place where they can be lifted from the depths of ignorance and sin to the plain of upright manhood and womanhood? And won't you ask your men to see that it isn't called a "reformatory," but a "school?" For how can we re-form something which has never been formed? And why start them out with the shadow of a past over them? Won't you help us?

3rd. Raising the age of consent from 12 to 15 years. Women of Mississippi, we can't do away with sin by shutting our eyes to it. We women have tried that for hundreds and hundreds of years; is there less or more sin now? We have left men to take care of sin exclusively because under some erroneous idea we believed that we should not come in contact with it even with our thoughts. Can't you remember how terribly ignorant you were as to your own purpose of being, until long years after you were an intelligent woman on every subject with which the every-day woman has to deal? Think of a little child, a girl twelve years old, being by the law adjudged capable of giving away that which is more priceless than life itself! Think of the fact that a "whited sepulchre" or an attractive villain, may come along, and because of this child's very ignorance; filch from her this priceless gift, and then have the law hold him guiltless because she has reached the age of twelve years! Fold your little ones to you and teach them of these pitfalls, that they may not stumble and God help you to do it! But what of those little ones who haven't this help? How are they to be protected? Shall they be abandoned because they haven't this care at home? And how about the influence on your boys' minds when they see how low an estimate is put upon virtue? Can they have a horror of sin when their own State sets so little value on virtue that if the victim be only twelve years old and has not fought against her ruin, the man who has accomplished it may be held sinless by a great State? Does your blood keep its normal temperature when you think of this? Men are not made for solving these problems. As proof of this, if a girl under twenty-one attempts to give away any piece of property save only her own body, she owned, the law would step in and say "you cannot do it." And if any man or woman tried to persuade her to do it in an unlawful way he or she would be accountable to the law for it. How about this for consistency? Won't you help us to right this wrong?

(Concluded in next issue.)

NEW YEAR'S GREETINGS.

B. D. Gray, Corresponding Secretary.

The by-laws of the Home Board stipulate concerning the corresponding secretary that "He shall be the official representative of the board, promoting its sympathetic relations with its constituency."

Its constituency reaches from Maryland to Mexico and from Missouri to Panama. On behalf of the Home Board the corresponding secretary, sends sympathetic greetings to all the great constituency for the New Year of grace, 1914.

New Headquarters.

After January first our headquarters will be in the Healy building on the tenth floor. We have secured here admirable quarters with offices and general work room thrown immediately together for greater efficiency in our work. The Healy building is most centrally located on Forsyth and Walton, just across from the postoffice where the First Baptist church stood for so long a time. Let our constituency bear in mind this change and address correspondence accordingly.

Eventful Year.

The year just closed has been the most eventful in many respects of our long history. Our work has been enlarged in every direction and yet we have not been able to meet many pressing and pitiful pleas for help. New fields, on account of changing conditions, have opened in every part of our territory. Older sections of the east are throbbing with new enterprise and the wonderful developments of the west continue to be marvelous. This all calls for enlargement at every point.

Urgent Calls.

At our annual meeting in July appropriations were made to cover every dollar of our apportionment of \$431,000 for the year and more; and still applications for help amounting to \$100,000 had to be denied. Since that time every week has brought calls for help so urgent that to deny them has wrung our hearts.

Abundant Blessings.

The Lord has turned His face toward us. Every department of our work has received tokens of His favor.

Our evangelistic force has held great campaigns in Joplin, Oklahoma City and Birmingham, in addition to many revivals conducted in smaller places. Hundreds and thousands have been led to the Savior, spiritual life has been quickened among our people and numerous churches have been helped to fresh and vigorous life.

Our department of enlistment has been equally blessed. Many churches and communities where our cause has limped have been revived, and spiritual activity stimulated and marvelous improvements made in aggressive church work. The spirit of co-operation has been engendered and the impact of our denominational life has been brought to bear upon whole communities for their general uplift. This great fundamental work of inciting and helping to direct the forces of our denomination in the spread of the gospel at home and abroad is meeting with most gratifying success.

Our church building loan fund has been cordially approved by all of our conventions. Attractive and stimulating literature has been prepared, and we are down at the serious business of completing this great task. In a number of instances the states have taken definite amounts for themselves, great Texas leading with \$250,000. Plucky Louisiana pledges \$50,000. All of the states have promised to do their part. If we can execute as well as we have promised in five years from now we shall have that million-dollar loan fund.

Great tidings come from our workers among the foreigners in Panama, Baltimore, Norfolk, and from the Indian reservations and elsewhere, while the steady, solid improvement of our work

(Continued on Page 7)

The Baptist Record

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as second-class matter.

When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrearsages
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Obituary notices, whether direct, or in the form of
resolutions of 100 words, and marriage notices of 25
words, inserted free; all over these amounts will cost one
cent per word, which must accompany the notice.

EDITORIAL.

BUYING UP THE OPPORTUNITY.

If you are looking for a passage of Scripture suitable for the beginning of the new year, turn to Ephesians 5:16. In the old version the words are "redeeming the time." Time is the most precious article in the world. It is about the only thing in the world that is of real value. If not it is at least the standard of values; it is that by which we measure the worth of everything else that is material. It is looked at in this Scripture as an allotted portion or period, given for a purpose to be used for that, good only for that and of no value or of immeasurable value, according to whether that purpose is accomplished or not. It is therefore called a season or perhaps better still an opportunity. It is passing, will soon be past. Things may be done in it that will make the harvest of eternity. If they are not done, eternity will be endless and irremediable poverty. If they are done, we will be rich beyond calculation. We ought to purpose three things for the new year. Let us make up our minds that shall not be one minute wasted by not being employed. Life is labor, of work from day to day, of toil it maybe. To be sure, there are to be periods of recreation, moments when we are free from care, when mind and body can rest and be rebuilt. But this recreation is only in order to better work, harder work and more of it. Man is sentenced to hard labor and he will find his freedom and his greatest joy in the doing of it. There is so much to do. It is enough to make a man wish he could work twenty-four hours in the day and not have to lose time eating and sleeping.

"Time worketh, let me work, too;
Time worketh, oh, let me do.
As busy as time my work I ply,
Till I resign the rest of eternity."

But it is not enough to keep busy. It is necessary to be doing the right thing. Much hard labor is for naught. Much striving is after the wind. Many lives spent in labor and toil are only vexation and vanity. "He that doeth the will of God abideth forever." "Wherefore be not foolish, but understand what the will of the Lord is." Are you working along His line? Are you following the path He has laid out for you? "The way of the ungodly shall perish." The path of the just is as the shining light, which shineth more and more unto the perfect day." It is the loss of all to go without His guidance. Have you consulted Him about your work and your plans for the new year? Have you stopped to find out what He wants you to do? "Trust in the Lord with all thine heart and leave not unto thine own understanding. In all thy ways acknowledge Him and He will direct thy path." Not to do this is to waste the year and mispend the life. To do this is to buy up the opportunity.

THE BAPTIST RECORD

Thursday, January 1, 1914

But there is something further needed than to discover the will of God and adopt it. There is power needed to accomplish this year's task, superhuman power to do great things for Him and in His kingdom. It is a waste of time to undertake to do this year's work in our own strength. Infinite strength waits upon us for great service in the Master's work. Why run in our own weakness? Why labor in our own frailty? "They that wait upon the Lord shall renew their strength. They shall mount up as upon eagles' wings; they shall run and not be weary; they shall walk and not faint." Suppose we may do twice as much by doing it in the strength which He supplies; suppose we may do ten times as much. Suppose we may do nothing without Him; suppose we can do all things through Him that strengtheneth us. Shall we not tarry before Him not in the beginning only but all through the year. They that dwell in the secret place of the Most High shall abide under the shadow of the Almighty. "And Jehovah looked upon him and said, Go in this thy might."

BAPTISM AND A GOOD CONSCIENCE.

This reference to baptism and a good conscience occurs in one of the most difficult passages in the Bible. It is like an extended parenthesis in Peter's first epistle where he is fortifying the believers to endure suffering worthily. The reference to baptism is suggested apparently by the mention of the flood and the eight people who were saved in it. (Not much intimation of sprinkling in it.) He says that baptism is a figure or antitype of their salvation. Like Paul he believes that it purposely represents the saving truth of the gospel and the experience of salvation in the believer. He plainly shows its great importance and worth, and at the same time cautions against a mistaken conception of its having itself any saving efficacy. It is "not the putting away of the filth of the flesh, but the requirement of a good conscience toward God." The difficulty of the interpretation lies in that word "requirement." There is much difference as to its meaning, and it does not seem possible to settle it positively. The old version calls it answer, another calls it inquiry or interrogation. It seems to be the quest of conscience, a good conscience, a conscience, a conscience Godward. That particular point we may not be able to settle, as to whether it is an interrogation, a demand or a response. The point we here make is that baptism is what a good conscience toward God is after and will never be satisfied till it has attained.

A good conscience is one that is in good working order that has a healthy sense of right and wrong, of what is true and what is false, and furthermore is strong enough to enforce its demands and then has a comfortable, peaceful sense of satisfaction in obtaining its requirements. A good conscience toward God is one that recognizes its obligation to Him, that it is not independent of Him, that it is accountable to Him and can only be satisfied in the sense of His approval, of having carried out His commands.

Now, baptism is one of these commands and there is an acute sense of satisfaction in obedience to it. There is a feeling of unrest until it is done. A faulty conscience may not be disturbed by disobedience, it may itself have been made faulty by disobedience. It may have lost its healthy tone, its power of control, its ability to enforce its demands or its healthy eagerness to know the will of God, its desire to distinguish between good and bad, right and wrong, false and true. It may get the habit of saying "it doesn't make any difference, it may prate about non-essentials. These are the symptoms of a conscience that has in some way been seared, till its hard scales are no more sensitive. It does not feel the delicate touch of the will of

God, it is not pained by His grief at our wrong doing and failure to obey.

Baptism is the requirement and the response of a good conscience. Men who disobey this command need not so much enlightenment as a quickened conscience that enables them to see and compels them to obey. We cannot believe that men who dispute the plain teaching of God's word in this matter or argue themselves into indifference or disobedience are satisfied with their own argument. Men like A. T. Pier-son who were filled with the Spirit and sought to please God could not rest until they were buried with Christ in baptism. A converted Jewess testified there was never a time in her life, long before conversion, that she did not believe that Jesus was the Son of God. She had not expected to become a Christian, but she believed He was the Christ, and said many other Jews believed the same thing. At last the Holy Spirit brought her under such conviction that there was no way out but to confess Him as Lord and obey Him in baptism. May the Lord hasten the day when those who have been convinced that obedience to Christ means to be buried with Him in baptism shall be so quickened in conscience toward God that this requirement of a good conscience shall be enforced and fulfilled.

COMPROMISING WITH THE DEVIL.

The statement of this subject is not intended to be flippant or familiar. We have no desire to use the name nor deal with its owner except upon necessity. The trouble is we have to encounter him constantly and it will contribute to clearness and definiteness and preserve the truth to call names frankly when you recognize the presence and activity of the person. The devil is not confined to places that are outlawed by society, nor to people who are always counted in the bad class. He can do his most effective work if he can get into a preacher, a Sunday School teacher, a deacon, or some man or woman who is in influential position and who may really be trying to do good. A church meeting is a place where he can do his worst. A good man may be his instrument and may while thinking he is doing the right thing destroy faith or overthrow the work of God. When the sons of God come to present themselves before the Lord Satan often comes with them (Job 1:6). Paul makes it plain (Eph. 6:12), "That in heavenly places we have to fight the devil."

One of the subtlest methods he employs (and subtlety is his first characteristics, (Gen. 3:1) is to make compromises or get others to make them with him. A good deal of this sort of thing has been going about and much of it finds its way into the Sunday School lesson expositions. Here comes Dr. Halffish and says that he can explain how the waters of the Jordan stopped running and allowed the Israelites to pass over into the promised land: It was all due to a landslide somewhere up the river. And then he tells you that such things or worse things have happened. He's afraid your faith in the power and presence of God might undergo too severe a strain to try to believe it like it is written, that when the priest's feet touched the birth of the water it stopped running. Why didn't he say something about big feet? It is simply the devil's compromise. Why not suggest that being the spring of the year a lot of driftwood had got caught in the river and dammed it up? Some people's efforts to explain away the Bible or remove God from it is too much for our faith. It is to substitute the foolishness of some men for the power and wisdom of God.

Here comes professor Halffowl (some people spell his name slightly different) and "explains" the way the walls of Jericho fell down. It was all due, when you understand, to the rhythmic step of the soldiers who marched around the city until like a bridge the walls got the swing

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on them and tumbled over. How easy it all was! All ye poor mortals that can't swallow a miracle, maybe this one can be trimmed down to fit your throat or diluted so as not to offend your taste.

Here comes A. Trans. Later and tells us that Joshua didn't make the sun and moon stand still, but they got so busy and the battle went so furious it seemed a longer day than usual! Bah! It is another of the devil's compromises. We have never seen anybody who really believed in a personal and loving God, a living God, who had any trouble with miracles. Some of these people are good men, but they have allowed the devil to handle the pen when they try to explain away the miraculous in the Bible. No miracle, no Bible; and if there is no Bible, there is no sure knowledge of God.

Of course, this is not the only effort at compromising which the devil makes. It often appears in the effort to justify questionable morals or hurtful pleasures. You hear it said that people don't look at those things as they once did. Things have changed; or in certain places you simply have to accommodate yourself to the way others do. You can't compromise with the devil without accepting his terms.

What is said of morals is equally true of matters of theology and doctrine. When a man says the people of this day won't stand for certain doctrine, therefore we must modify it or keep silent in reference to it, then it is time for men who love truth and hate iniquity to speak out. Nothing that God teaches or commands can be allowed to lapse or be changed. The lamp was lit to be put on the lampstand.

MISSISSIPPI COLLEGE ENDOWMENT.

By W. A. McComb.

The Baptists of Mississippi have in Mississippi College the oldest and most historic school in the State. She was chartered in 1826, which makes her now 88 years old. During that time she has done a marvelous work with every inadequate equipment. Thousands of young men have drunk from this fountain of learning and have gone forth to bless the world. Preachers, doctors, lawyers, merchants, bankers, farmers, teachers, missionaries and, in fact, every calling in life is represented by Mississippi College men. It is safe to say that Mississippi College has done more than any other one single agency in the hands of the Baptists of Mississippi, in making the Baptists, with all they stand for, the leading denomination of Christians in Mississippi.

The Baptist State Convention several years ago went on record as favoring a campaign being made every five years for the enlarging and equipping of Mississippi College. Two of these campaigns have been completed successfully. The third was launched in December, 1912.

The General Education Board, of New York, made a most generous offer to the college. They agreed to give \$100,000 for the endowment and equipment of Mississippi College if the Baptists of Mississippi would give \$200,000. The General Education Board further conditioned their gift on the requirement that the \$200,000 be subscribed by June first, 1914. If this amount is subscribed by June first, 1914, then the college can check on the General Education Board for fifty per cent of the cash the college has collected on these subscriptions and can continue to do so until October first, 1918; at which time if the entire amount has not been collected, the proportionate amount of the General Education Board will be forfeited.

On December 3, 1912, the board of trustees of the college met in the Edwards House at Jackson and accepted the offer of the General Education Board of New York and elected W. A. McComb general secretary and put him in charge of raising this money.

Work began at once and up to date, January 1, 1914, the subscription stands at \$150,000.

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and the cash collected from these subscriptions amounts to \$20,000. This we regard as very gratifying and yet we realize that the remaining \$50,000 will be hard to raise. And yet if the remainder of the churches which have not been worked will respond as liberally as those worked we will secure the necessary \$200,000 by June first.

The men now associated with the writer are J. D. Franks, Baldwin, Miss.; John H. Buchanan, Booneville, Miss.; N. R. Stone, Collins, Miss.; W. A. Chisholm, Jackson, Miss. Brethren Franks and Buchanan will work in the northern part of the State, while Brethren Stone and Chisholm will work in the southern part of the State. The writer bespeaks for these men the cordial support and co-operation of the brotherhood throughout their respective districts.

The Baptists of Mississippi can make this campaign a glorious success. But it will take sacrifice. And yet who is not willing to make a sacrifice for a noble cause like this? Christian education stands at the foundation of all our Christian endeavor. We need leaders educated under strong Christian influence and without a well equipped denominational college we cannot guarantee this. Both preachers and laymen need to be educated in a school like Mississippi College. And yet to meet the growing need of our great Baptist denomination we will have to enlarge our buildings and improve our equipment and strengthen our endowment.

Let everyone who has not done so make a subscription to this endowment, and then let's all make the necessary sacrifice to pay it. Let prayer be made constantly for the work and workers, and may the Master's blessings rest upon all is the sincere prayer of the writer.

THE KINGDOM AND THE CHURCHES.

By T. A. J. Beasley.

On September 18, 1913, there appeared in The Baptist Record an editorial on the above subject. It put me to thinking. In that editorial it was said, "This was for many years a favorite subject of discussion with brethren at fifth Sunday meetings and in the papers and in the pulpit. Much that was said was confusing counsel with words." It was further said, "A crude notion about the nature of the kingdom was advanced a generation ago that the kingdom of God meant the sum of all the Baptist churches. That is to make it both too narrow and too broad." Either the Bible, myself or Brother Lipsey is still "confused" on this subject. I am sure that both of us readily agree that the Bible is not confused. I further admit that I may be the one who is confused. If so, I shall have to ask Brother Lipsey to un-confuse me. And I will further state that I am ready to have the light turned on. My understanding of the Bible is that God's visible kingdom on earth is composed of all true churches, call them Baptist, or what you may. If there be an invisible kingdom, where is it? What is its work? When and where do its subjects meet? It seems clear that the kingdom of God began, so far as preparing material for it was concerned, with the preaching of John the Baptist. John himself so understood it, for he said (Matt. 3:2), "Repent ye, for the kingdom of heaven is at hand." If the kingdom of heaven had existed prior to this time, John and the people did not seem to know it. Christ also says that the kingdom of heaven began with the preaching of John. For he says (Luke 16:16), "The law and the prophets were until John; since that time the kingdom of heaven is preached and every man presseth into it." The first preaching of Christ Himself was the announcement that the kingdom of heaven was at hand. In Matt. 4:17 we read, "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." If the kingdom had ex-

isted prior to this time, why was it being announced as something new having approached? Our Savior also uses the words "church" and "kingdom" interchangeably. Matt. 16:16, "And I also say unto thee that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." In the next verse He says, "And I will give unto thee the keys of the kingdom of heaven." Here He speaks of the church, and in the next verse, referring to the same thing, He calls it the kingdom of heaven. I am aware of the fact that there are more kingdoms spoken of in the Bible than one. My contention is that all true churches constitute His visible kingdom on earth. The Record says they do not. As no Scriptures were given to sustain the position, I should be glad if The Record would discuss the matter further. I am not seeking controversy. I am seeking truth.

SPECIAL NOTICE.

On January 1, 1914, Rev. Bryan Simmons, superintendent and treasurer of the Mississippi Baptist Hospital, will assume his duties. All correspondence and remittances should be addressed to him at Box 246, Jackson, Miss.

P. L. LIPSEY,
President Board Trustees.

MEETING AT CLINTON.

Dear Brethren:

There will be a meeting of the associational representatives of the Foreign Mission Board in Clinton, Miss., January 13-14. All of you are urged to be present. Your expenses will be paid. Some of you have been elected by your associations to that position and the board has not gotten the information. You come whether you get a personal letter from me or not. We want to meet together for some hard work preparatory to harder work for foreign missions in Mississippi. Write to Dr. J. W. Provine, Clinton, Miss., when you expect to arrive. Bring the minutes of your association.

Sincerely,
I. P. TROTTER, V. P.

THE PANAMA GANG.

By Berton Braley

Here we are, gentlemen; here's the whole gang of us,
Pretty near through with the job we are on;
Size up our work—it will give you the hang of us—
South to Balboa and north to Colon.
Yes, the canal is our letter of reference;
Look at Culebra and glance at Gatun;
What can we do for you—got any preference,
Wireless to Saturn or bridge to the moon?
Don't send us back to a life that is flat again,
We who have shattered a continent's spine;
Office work—Lord, but we couldn't do that again!
Haven't you something that's more in our line?
Got any rivers they say isn't crossable?
Got any mountains that can't be cut through?
We specialize in the wholly impossible,
Doing things "nobody ever could do!"

Take a good look at the whole husky crew of us,
Engineers, doctors, and steam-shovel men;
Taken together you'll find quite a few of us
Soon to be ready for trouble again.
Bronzed by the tropical sun that is blistery,
Chockful of energy, vigor, and tang,
Trained by a task that's the biggest in history,
Who has a job for this Panama gang?

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THE FIELD GLASS

MONEY AND THE KINGDOM: QUESTIONS OF ADMINISTRATION.

W. W. Burt.

The question of administering the finances of God's kingdom divides itself into two questions: the question of securing the money needed and the question of receiving and distributing it. This article has to do mainly with the first, which, just now, demands the larger consideration. No question before us is of more importance. It lies at the foundation of everything else we are trying to do. All our work in church, Sunday School, education, missions, hospitals, orphan's homes, and everything else, goes forward or halts with the adequate or inadequate supply of money. Money is needed and in vastly larger sums than we are now getting. Measured by the increasing ability of our people to give and the increasing needs of the cause we are steadily falling behind—getting less and less each year. This process of inverse proportions has been going on for years, the very years of our most strenuous efforts. We have had the greatest years of the Sunday School movement, the Woman's Missionary Union movement, the Y. P. U. movement, the Sunbeam movement, the layman's movement, the missionary education movement, the men and religion movement, but we all sadly recognize the fact that the work itself moves slowly. Years ago the cry was raised, "We must evangelize the world in this generation." Viewed from the human standpoint the accomplishment of the great task is still very far off.

What is the trouble? There is no question viewed, also, from the human standpoint, but that the difficulty lies in the lack of money. The question of the world's evangelization is up to the layman—to the man with the money. There is no longer need to pray that God will open the great world-doors; they are all open. Nor is there need to pray that the Lord of the harvest will send forth laborers into his harvest; thousands of our brightest and best young men and women are ready to go into the work at home and abroad. They cannot go for the lack of money.

"I know of a land that is sunk in shame, of hearts that sink and tire;
I know of a name, a name, a name, that can set that land on fire;
Its sound is a band, its letters flame;
I know of a name, a name, a name, that can set that land on fire."

for "They that know Thy name will put their trust in Thee," and "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" and how can they be sent without money? and how are we to get the money?

In former articles I have written of our plan—methods and standards—of raising the needed money, but I have presented only in diagram form what I believe to be God's plan.

Has God a Plan? Yes, I believe He has, as clearly revealed as the way of being saved, or of being baptized, or of observing the Lord's supper, or of keeping the Sabbath holy and in much the same way. We do not find it in any one place, without the details carefully worked out. We have here a little and there a little, and we must search the Scriptures in order to know. Apparently the only instruction we feel sure of as coming from God

is to get money and to get all we can, leaving us to devise our own plans. And we have been busy, very busy, at it, so busy in fact, that we have not had time to ask ourselves about the correctness of our starting point. We have not stopped to inquire whether it was not improbable God would make money essential to His kingdom on earth and decree that this money should come from His people, and then let the matter rest just there, giving absolutely no instruction or expression of His will as to how the money was to be secured—giving neither standard nor method.

That we may have God's plan before us while reviewing it briefly, I ask The Record to print it once more:

God's Plan.

Who?—"Each one of you."
When?—"Upon the first day of the week."
Do What?—"Bring."
Where to?—"Into the storehouse."
What?—"The whole tithe."
By What Rule?—"As he may prosper."
Why?—"That there may be food in my house."

A glance will show its exceeding simplicity, in marked contrast to our complicated plans. This is much in its favor to begin with. It has nothing to do with the distribution of the money. That is another matter. This is God's plan of providing for the finances of His kingdom. It gives all the information needed. It leaves nothing to uncertainty. It answers all questions. It settles the question of an ample and steady supply of money. It is uniform. It bears equally upon all. In detail:

Who?—"Each one of you." The duty and the privilege are alike for the poor and the rich, as well as the blessings of obedience, for "if the readiness is there, it is acceptable according as a man hath, and not according as he hath not." The poor widow brought into the storehouse her tithe of two mites along with the rich who brought in their larger sums, and received the Master's commendation. Our plan excuses the poor—and all others—if they do not "feel able to give," and cheats them out of the blessing. God's plan knows no exceptions or exemptions, either in the duty or the blessings.

When?—"Upon the first day of the week." A steady income meets the steady needs. "Give as you feel like giving," leaves not only the amount but the time to the utmost uncertainty.

Do What?—"Bring." This is God's plan from Genesis to Revelation. Throughout the Old Testament times the one universal rule was to bring offerings to God, whether on the required list or freewill offerings. There were committees to receive and to look after the proper use of the money and other gifts, but no soliciting committees or visiting collectors. Read and compare the following Scriptures: Exodus 25:1-8; 31:1-11; 35:4-8, 20-35; 36:1-7; I Chron. 29:10-19; II Chron. 31:5-16. There was never any machinery for gathering the money. Cain and Abel brought their offerings unto Jehovah, setting the example for all after ages. The same principle prevailed in New Testament times. When the wise men came to worship the new born King, they brought gifts of "gold and frankincense and myrrh." Later, the woman that was a sinner "brought an alabaster cruse of ointment . . . and kissed His feet, and anointed them with the ointment." Later still, "there came unto Him a woman having an alabaster cruse of exceeding precious ointment, and she poured it on His head, as He sat at meat." "And there came also Nicodemus, bringing a mixture of myrrh and aloes, about a hundred pounds." During the great

Pentecostal season in the first church at Jerusalem, "As many as were possessors of lands or houses sold them, and brought the prices of the thing that were sold and laid them at the apostles' feet." Special mention is made of Barnabas, who, "having a field, sold it, and brought the money and laid it at the apostles' feet." The deacons of this church were chosen not to "raise money," but to receive and distribute it. The Scriptural qualifications of deacons do not refer to their ability as money getters, but as money managers. They were to be men in whose honesty, wisdom and piety the people could trust. "Let each one of you lay by him in store . . . that no collections be made when I come." "Bring an offering, and come into his courts."—Ps. 96:8. This is God's way.

Where to?—"Into the storehouse." The storehouse for us can be no other than the house of God. This is the place He has chosen to write His name there. As far as possible our gifts, both the tithes and freewill offerings, should be brought into God's house on "the first day of the week." A box should be placed conveniently with a suitable motto, as, "The Lord's Treasury Box," or "Money for the Kingdom," and under this, "Bring an offering and come into His courts." The money should be put into this box either in sealed and unmarked envelopes, or open cash. These are details for each church.

What?—"The whole tithe." "All the tithe of the land . . . is Jehovah's; it is holy unto Jehovah."—Lev. 27:30. As true now as in the time of Moses. It was not new then. The principle was known and practiced from the beginning. It has never been repealed, or modified, or annulled. God has never renounced His claim. It is God's standard for us—for all ages.

By What Rule?—"As he may prosper." As the money is made, God's part should be divided unto Him and turned into His treasury week by week, just as far as possible. This is important, as otherwise there is danger we will keep it for a while for our own uses, thus making God wait on our convenience and pleasure.

Why?—"That there may be food in my house." No better reason could be given. God's kingdom first is the keynote of all the Scriptures. Abel "brought of the firstlings of his flock and of the fat thereof." "And Jehovah had respect unto Abel and to his offering." "Make me a little cake first," said God's man to the widow of Zarephath. "Seek ye first His kingdom." This is not divine selfishness; it is God's lesson for us—for our good—in right relations.

If God's people would adopt God's plan there would be food in God's house.

Will it Work? This already overgrown article will not permit of an answer, but if the editor will allow me space for another short article I will attempt to show that it will work.

THE DEVIL "IS TO BLAME."

For several issues of The Record we have had some very ponderous theological articles on the subject, "Who is to blame?" I am not going to join at this writing or to disturb the discussion of salvation by or through the "mourners' bench," which nobody believes nor claims, but I am going to speak of another matter altogether. In the last issue of The Record in reporting "A Three Days' Meeting," in giving the names of those who led in the discussions, I mentioned "Brother Crowel, the Presbyterian pastor," but the paper has it "present pastor." Now, in all seriousness, I ask, "Who is to blame?" While I think there is nearly as much room for a great theological discussion on this question as on the other, I will settle the matter myself and not bother the brethren with it. It is my private opinion publicly expressed that the devil is "to blame," but of course, "devil-like," he will lay it on the type-

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setter, and he in turn will say the proofreader "is to blame." Anyway, Brother Crowel is pastor of the Presbyterian church and not the Baptist church.

G. W. RILEY.

THE COMMITTEE OF ONE THOUSAND OF THE ANTI-SALOON LEAGUE OF AMERICA PRESENTS ITS PETITION TO THE NATIONAL GOVERNMENT AT WASHINGTON.

Twice within thirty days the Anti-Saloon League hosts of the country have gathered in national convocations. Once in Columbus, Ohio, November 10 to 14, and again in Washington, D. C., December 10 and 11. The Columbus convention was the decision, the Washington convention was the beginning of the putting of that decision into action.

The purpose of the Washington convention was to formally petition Congress for the passage of an amendment to the National Constitution forbidding the manufacture, sale, transportation, exportation or importation of intoxicating liquor for beverage purposes.

On Wednesday morning at 10 o'clock, December 10, the committee of one thousand began forming on Pennsylvania avenue at 12th street. We quote from the Washington Star of December 10, as follows:

"Gathered in Washington from every state and territory of the Union, representing the leaders in the anti-liquor movement all over the country, more than 2,000 men and women today begged the federal government to prohibit the manufacture and sale of intoxicating liquors in the United States by amending the constitution. These men and women presented petitions from the Anti-Saloon League and the Woman's Christian Temperance Union.

"Without blare of trumpets or other music than the singing of 'Onward Christian Soldiers,' and 'America,' as they descended on the capitol, the men in the demonstration forming what is called the committee of one thousand of the Anti-Saloon League, marched through Pennsylvania avenue, from the Raleigh Hotel where they had assembled, and at the Peace monument at the edge of the capitol grounds were joined by a thousand women representing the Woman's Christian Temperance Union.

"A four-year-old girl, Lillian Flower, of Massachusetts, representing the cradle roll of the W. C. T. U., marched in the vanguard of the women, and an eight-year-old boy, John Good, Jr., the son of a business man of that state, marched at the head of the Anti-Saloon League men.

"Almost silently went the twin processions as they grouped themselves around and on the east steps of the capitol where Senator Morris Sheppard, of Texas, and Representative Richmond Pearson Hobson, of Alabama, were waiting to receive them. The Anti-Saloon League men were led by Howard H. Russell, D. D., the founder of the league, and Dr. Purley Baker, general superintendent of the national organization. The women were led by Mrs. Lillian M. N. Stevens, of Portland, Maine, national president of the W. C. T. U.

"As soon as the audience had assembled, Bishop Earl Cranston, of the Methodist Episcopal church pronounced the invocation, after which the audience joined in a mighty chorus singing 'America.'

"Representative Hobson and Senator Sheppard received from Superintendent Baker, of the Anti-Saloon League, the resolution demanding a constitutional amendment for national prohibition which was later and on the same day simultaneously introduced in both houses of Congress. Senator Sheppard replied in behalf of himself and Representative Hobson.

"There is no higher duty than we can conceive," said the senator, "than to introduce in both houses of Congress this resolution calling for nation-wide prohibition by constitutional amendment."

"Addresses were then delivered by Ernest H.

Cherrington, of Westerville, Ohio, the principal orator for the Anti-Saloon League; by former Governor M. R. Patterson, of Tennessee; by Mrs. Stevens, national president of the W. C. T. U.; by Mrs. Ella A. Boole, of Brooklyn, New York, state president of the W. C. T. U.; by Mrs. Mary Harris Armour, of Georgia, and by Representative Richmond P. Hobson."

A mass meeting was held the same evening in the hall of the Daughters of the American Revolution, which was addressed among others by Congressman Kelly, of Pennsylvania, and Senator Borah, of Idaho. Senator Borah said that while the strike was on in Idaho he made a thorough investigation of the labor situation and it was his deliberate conclusion that the solution of the liquor question was the solution of the labor problem. He characterized the cause of prohibition as a cause of good government and good citizenship. He promised to do all in his power to bring about the passage of the proposed Constitutional Amendment.

On Thursday morning about 500 gathered for breakfast at Rouschers, at which Dr. Howard Russell, founder of the League presided as toastmaster. This was one of the enthusiastic meetings of the Convention. It was addressed among others by Senator Ashurst, Congressman Hobson, Senator Sheppard by Wesley Sprague of New Zealand. Senator Sheppard said the national government was as much in the liquor business as though the Senators and members of the House of Representatives wore white aprons and were tending bar.

Dr. Clarence A. Vincent, President of the New England Congregational Club said among other things, "The intellectual thought of the nation is leading us toward prohibition. Education and science of modern days are on our side and there is above all in our favor the tendency of modern political life to take steps for the welfare of all people so that before many years it will certainly be necessary for men in political life, if they wish to stay there, to destroy whatever is injurious to the people." He said, "This is God's world, and it must be cleaned up."

Judge McWhorter of West Virginia told us the story of the fight in that state which resulted in the overwhelming routing of the liquor traffic by a vote of more than two to one. He said that the same method would bring the same result in every State, that he believed there was not a state in the Union that would not destroy the liquor traffic if the same kind of educational and organization campaign were carried on as was carried on in West Virginia. He told of the terror that came over the politicians at the tremendous sweep of temperance sentiment over the State. He illustrated by the story of a politician who had been more or less successful in politics for twenty years. He came to the Judge and said, "Judge, what shall I do about this temperance question?" The Judge looked at him a moment and said, "Do something you have never done in your life, be a man." The politician thoughtfully studied the situation and then replied, "By heck, I'll just try that."

Rev. Sam Small of Georgia said, that after the war, and while he was still a boy he became intimately acquainted with Alexander H. Stevens, vice-president of the Southern Confederacy. One evening at a hotel in Washington he said, "Mr. Stevens, when did the South first realize that they would have to resort to war?" Mr. Stevens replied was, "As long as slavery was simply discussed on the platform in lectures and speeches they felt safe; but when every prayer meeting became a recruiting ground and every pulpit a parapet from which was hurled the force of religion against slavery, then they knew they must resort to the cannon."

At this breakfast, I think it was Senator Sheppard who said, "The benignant inactivity of the good is just now more detrimental to the cause than the malignant activity of the bad;" and there is food for solid reflection in this statement on the part of some of our good

brethren who think politics is so corrupt that they must stay out of it.

In the afternoon of Thursday, Congressman Hobson made a great address before the House of Representatives. The galleries were packed with the visiting delegates. Members of the House gave as close attention as any temperance orator ever received, and frequently applauded the telling points in the speech. Among many fine things Mr. Hobson dwelt upon this question in public life and as it affected public men. When he declared, "Man has never begun to live until he stands for something he would be willing to die for," he received a round of applause from both House and galleries. He was also vigorously applauded, when he said, "A man ought not to be in public life unless he would rather be defeated than to sacrifice his sense of right. The Democratic party was never founded to join hands with any interest for the debauchery of the people, and yet," he said, "a great Alabamian is reported in the daily press to have said, 'If the Prohibition issue continues to be drawn into politics it will either grind the prohibition cause to dust, or it will destroy the Democratic party.' I take no second place in my loyalty and devotion to the Democratic party, but if to live, it must join hands with an institution which debauches and degrades the people, then in God's name, let it die."

E. J. DAVIS.

Chicago District Superintendent of the Anti-Saloon League of Illinois.

NEW YEAR'S GREETINGS.

(Continued from Page 3)

In Cuba stimulates with hope for the future.

In the mountain sections religious and Christian education are telling the story of progress and making for us a great place among the people of the hills.

Our co-operative mission work in all the states grows stronger and stronger. The destiny of our Southland is largely being shaped by this far-reaching work, which, more than anything else, helps to bind our people together as a great united, virile, aggressive body for the conquest of our land for Christ. We extend the greetings of the board for the many tokens of favor from God upon our work and workers.

Our Present Pressing Need.

We have four months only until the Southern Baptist Convention, two-thirds of the year having passed. Our laborers have wrought in season and out of season. In order that the work might not suffer we have had to borrow thousands upon thousands of dollars. Now is the time to press our finances. Everywhere regular, systematic giving should be urged. Most of our churches will close their fiscal year with the calendar year. Let them make good any deficit up to this time in their gifts to Home Missions and then begin their regular contributions for the rest of our conventional year.

Now, however, is the special season for pressing Home and Foreign Mission collections. Let us begin January first and continue pressing the work through the four months. If we do this we can be spared the usual anxiety and suspense of the last days in April. Moreover, a large interest account will be saved and an overwhelming debt avoided.

A Bright Outlook.

The outlook is bright; the country is in fine condition; on the whole crops have been abundant and prices good. Business is adjusting itself to the new tariff and the currency legislation at Washington will soon be settled. Then we may look for great forward strides in material prosperity. We shall be true to ourselves and to our Lord only as we make His kingdom first. This we can do by exalting the spiritual above the material and the abiding, eternal things of God above the fleeting, perishing things of time.

Again, let the whole brotherhood of the South accept our greetings for the New Year. Atlanta, Ga.

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DEATHS

SISTER CRAIG

Sister Craig, of Island, died on the 9th of December. She was born January 22, 1870, and was married to M. Craig in 1891 and both were baptized September 8th, 1901, by Rev. J. L. Low. She had been a constant sufferer for many months but bore it with Christian fortitude. She was cheerful and pleasant even suffering agonies. Her faith in Christ was unwavering and unflinching. Her body was laid to rest in the cemetery at Utica to await the resurrection morn. We extend sympathy to the much beloved husband. W. R. COOPER.

HE REDUCED 57 POUNDS.

New Method of Flesh Reduction Proves Astonishingly Successful. Johnstown, Pa. Special Investigation has fully established that Hon. H. T. Stetler, of this city, has reduced his weight fifty-seven pounds in an incredibly short time by wearing a simple invisible device, weighing less than an ounce. This, when worn as directed, acts as an infallible flesh reducer, dispensing entirely with dieting, medicines, and exercises. Many prominent men and women have adopted this easy means of reducing superfluous flesh, and it is stated the inventor, Prof. G. X. Burns, of No. 17 West Thirty-eighth street, New York, is running these outfits on free trial to all who write him.

SISTER MARTHA WELSH.

Hands that were forever with loving, tender, gentle deeds are folded upon a pulseless form. Eyes that danced with laughter and the light of joy when others rejoiced, and filled with tears of grief when others wept, are closed in peaceful sleep. A heart that ached with the burden of another's weal and woe, all the thrills and glories and ecstasies

of the redeemed in Christ Jesus is stilled and motionless.

Sister Martha Welsh was born in Covington county, Miss., June 4, 1837. She was the daughter of Miles B. Turner.

In 1853 she married Thomas Watts. He and her father died that year, and she became converted and joined Society Hill Baptist church in Marion county.

The young widow was married to Lawrence Welsh in 1859. The fruit of this union was seven sons, three of whom survive. Of these three, two are Baptist deacons, and the third is Brother Charles Welsh, pastor of the First Baptist church, of Yoakum, Texas.

For 60 years Sister Welsh led a consecrated Christian life. Through the last 30 years of her life the Bible was her daily companion. The work of her denomination held high place in her heart's affection. The food upon which her soul waxed fat was the Baptist Record, the Western Recorder and the sermons of Moody.

Sister Welsh was the friend and counsellor of the young, and when she went away on December 5, her departure was mourned by a host of those who loved her.

MRS. MANERVA BRELAND.

On December 19, 1913, Mrs. Manerva Breland died at the home of her son, Rev. F. M. Breland, near Philadelphia, Miss. She was born September 18, 1826, being a little more than 87 years old at her death.

Mrs. Breland was the widow of Rev. O. F. Breland, who died many years ago. She was the mother of 11 children, four of whom are ministers of the gospel and still living. She has five living children, 43 living grand-children, 68 living great-grand-children and one great-great-grandchild, or 117 living descendants.

She died as she had lived, in the triumphs of the living faith, and was buried beside her husband in the cemetery of Mt. Sinai Baptist church.

MRS. JAMES JOHNSON.

Resolutions passed by the Woman's Missionary Union of the Baptist church, Water Valley, Miss.

Whereas, the angel of death has removed from our mission ranks our dearly beloved chaplain, friend and sister, Mrs. James Johnson, we, the members of the Woman's Missionary Union, do hereby adopt the following resolutions:

First, That in the death of Sister Johnson, this Union has lost one of its most faithful, devoted and capable members, generous and prompt in response to every call made upon her by the work of this Union.

Resolved, second, That while we bow in humble submission to God, who in His infinite wisdom has seen fit to call her to her reward, yet we miss her sadly from her place in our church, our Missionary Union and our homes, where her pure serene spirit always made her presence welcome.

Resolved, third, That we extend our heartfelt sympathies to her bereaved children in their loneliness and that we bless and praise our heavenly Father that it has been our

privilege to know and love this noble Christian woman.

Resolved, fourth, That these resolutions be spread on the minutes of the Woman's Missionary Union, a copy sent to her children and to The Baptist Record, Jackson, Miss.

MRS. O. J. DAVIS,

Sec'y W. M. U.

MRS. J. B. ATKINSON,

MRS. J. D. PEACOCK.

To the Governor of Mississippi:

On October 24, 1908, in the circuit court of the first district of Hinds county, Luke Ard, colored, pleaded guilty and was sentenced to ten years imprisonment for manslaughter. Though a guileless negro and of entirely sober habits, at Christmas time, Luke drank some blind tiger whiskey and under its influence in a fit of rage, thinking another man was improperly in his house, he shot through the door which his wife had just closed against him. Unfortunately, the bullet killed her. Horrified at the result and half crazed with drink, Luke fled, but was brought back and sentenced. While properly punished, it is absolutely certain that Luke did not intend even to harm his wife. He was devoted to her and had been a kind and indulgent husband. He is a good, negro, faithful, docile and notably trustworthy. He had never been in trouble before and has made a model prisoner. It is believed that he has been sufficiently punished; wherefore petitioners ask that he be pardoned, or at any rate that his sentence be commuted.

December 23, 1913.

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

LETTER FROM MRS. MALLORY.

Dear Council Friends:

Have you read "Paddle," by Gene Stratton Porter? Then you love with me "Little Sister," that quaint mixture of timidity and freedom, of child and woman, of questionings and piety. You will recall how one morning, when she leaved very much for a certain thing to happen, she got up at the dawn, "climbed the stairs to the threshold floor, then the ladder to the mow, walked a beam to the wall, there followed one to the east end, and another to the little, high-up ventilator window. There I stood looking at the top of the world. Soon I was talking to the Lord exactly as if He stood before me on the reddest ray that topped our apple trees." When she stopped praying, the feeling "crept" over her that her prayer was answered, so looking once more toward the east where she said, "Jesus used to say," she tried, "Thank you, with all my heart, Lord Jesus," and went back to the house.

Dear friends, we stand at the dawning of the Christmas season; we, too, have the faith of the child plus the experience of womanhood and we know that we want very much that the longing of our heart concerning the Christmas offering and the January Week of Prayer may be answered. Can we, also, not face toward the east where Jesus used to be? and seeing Him there that first Christmas morn and watching Him whose "life was the light of men," as He "went about doing good," can we not ask guidance, to make the Christmas offering this year count for much in taking the Christ into the very heart of the East, into China itself?

"In faith believing let us be daily in prayer for the offering and in the most fervent reverence let us ask God to give the victory. Personally, I am praying that it may be at least \$35,000. There can be no doubt but that as secretaries and field workers we cannot only pray but work effectively to bring this to pass through personal letters and interviews, through special Christmas services and through the W. U. columns in the state papers.

We want to help every organization, Sunbeams, Royal Ambassadors, Junior and Senior Guilds and women's societies to be filled with the Christmas spirit and that the fullness of their joy may indeed mean "joy to the world."

The "Week of Prayer" seems to me to be the time when for study and prayer and offering we may join with "Little Sister" in saying: "Thank

you with all my heart, Lord Jesus." May the observance of the week indeed fill our hearts with gratitude for our own favored lot and for the unparalleled opportunity of "making Christ known as Redeemer and King."

Yours in our love for the Christ of Christmas.

KATHLEEN MALLORY.

Better and safer than calomel—Swamp Chill and Fever Cure. Instant relief. At druggists.

"THE WISE AND TRUE CRAVE NOT THE LOFTY TASKS, BUT TURN THE SMALL TO GREATNESS."

To the Boys and Girls Who Cannot Enter College.

Tessa Willingham Roddey.

An all round education should be the watchword of every boy and girl in America—and if you can't get that education in the walls of a college or a university, you need not feel afraid that you must not be educated. I most strongly advocate college life for boys and girls, as the college gives an atmosphere that rounds out the educational life and adds thought and introspection and high and fine perceptions and conceptions of life that should go hand in hand with the text books, if best results are to be obtained. I am a strong advocate of fraternities and societies and athletics and clubs as a part of college life, as I have found from long experience in colleges that the girl who is best on the basketball ground is best in the classroom and has a broader conception of the requirements of her part in the life of the college, after she has participated in a match game and waved her college colors and given her college yell—but I also know that the atmosphere can be overdone, and this should be guarded against, and the girl who does not bring up the work in the text-books should be carefully watched lest she overestimate the value of the other side as is so often the case with girls who are fond of the outdoor life and care little for study; these girls require more of the teacher, and so often the teacher ignores these requirements.

You see plainly that I advocate going to college if you can, but if you can't you need not feel discouraged as you can have an all round education and never enter the walls of a college.

I have received several letters recently from girls who cannot enter college this year, and I know there are many others, and all feel discour-

aged and ready to resign themselves to a humdrum life, devoting all time to business and little to the studies they think are not necessary if they cannot have examinations and get diplomas and degrees; my dear girls, you need this study and the fact that you have a degree or a diploma amounts to little unless you have the education—and I know that many girls leave college with a diploma who could not stand a third grade examination, or get any sort of license to teach—and you are too honest to want a diploma unless that diploma could mean that you had the things in your mind that the degree called for.

It is better to have the diploma, if you can get it.

If you can't get it, however, you can get the things in your mind and have the consciousness that they are there, and this consciousness will amount to a solid basis for thought and fitness is far more to be desired than an empty diploma.

The simple girl who takes notes in a lawyer's or banker's office in a small town should have as much dignity and poise as the stately lady principal in an historic old college; she should feel just as important and strive to do just as fine work; should feel enthusiasm and zeal in and for her work.

Working girls and women waste a lot of time and energy under-rating their work and positions, and exaggerating their lack of importance, to the extent that they injure their abilities and undermine their influence, and in many cases destroy the health and lose what could have been made a fine and lucrative position, and a lead to higher and more important places. Instead of giving up a lucrative position because you imagine the place carries no dignity or influence, socially, try to manage the work in a way to have leisure to take up some line of thinking and studying that will lift you to what you think a higher plane and give your personality a chance to count. If you have a sufficient amount of personality it will count; no amount of unconfidential work will keep it from counting, and this personality is the only

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As we study the origin and growth of the English language and literature, we are particularly impressed with the fact that the men and the women who counted for most in the development of all things needful in art, music, poetry, prose, discovery, exploration, invention, and especially in literature, were not acquainted with colleges and universities and this fact encourages the girls and boys who cannot find time from earning the money needed for food and clothes to study in a concerted college course.

Many of the men we read of in old English did not have college work or university training, yet many of them established new letters, new phraseology, and in two instances, a new literature.

The college is not a necessary factor in the development of a personality that can count; so many more things can be gotten now-a-days without a college course than in the old days when people pioneered and thought and did things that have counted always among the best products of the ages, and if men and women of those days reached eminence and distinction without college work, how much more easily can you, in these days, reach the same heights—only higher?

You will say, perhaps, that the men and women of these days must reach higher heights than were expected of the men and women of a century ago—and you are right—in a way, but I ask you to please remember that the greatest text books used in our colleges were compiled by men who had never seen a college, and some of them by men who had never been taught the branches treated. The best works we have for text—and especially for reference—were compiled by men who were absolute pioneers along the lines of nature, logic and science.

Chaucer was a wonderful product of his time and his influence yet lives and makes for strength and potency in our literature; when Chaucer realized that all writers were using foreign forms of speech, ignoring the English as a medium of communication for English people, he, instead of following in the same channels, said in his quaint way, "Let clerks indite in Latin and the Frenchmen in their French also indite their quaint terms, for it is kindly to their mouths, but let us show our phantasies in such words as we learned of our mother's tongue."

So with his strength of individuality he carried out his ideas and scorned the careless, foreign infected language of the fashionable set—and used and caused to be used refined English.

So if you will study the great of all ages you will find that greatness is inherent and does not require college or university preparation to develop it, and it is this inherent greatness that gives the distinction that carries with it power and influence.

This greatness in us will develop

Mamma Says
It's Safe for
Children
CONTAINS
NO
OPIATES



FOLEY'S
HONEY and TAR
For Coughs and Colds

us; we will not have to develop it. If anyone thinks that because the lot seems to be cast in obscure and humble places there is no chance to gain distinction, the mistake should cease now, as if the greatness is not in you, all the development attempted would fall of any results, and if the greatness is in you, all adverse conditions and circumstances would not prevail against it.

The fact that you had been carried through all the modern developing processes, so-called, and felt utterly lacking in distinction and poise, would only bring about a keener sense of failure—the developing processes can only help if rightly used but are nothing within themselves.

The force that must develop you and lift you to poise, dignity and distinction is in you, born in you, given to you from some ancestral strain of excellence that has survived through the centuries and whose tide cannot be stemmed by adverse conditions.

Get enthusiasm—hold a fine sense of qualities—cultivate a confidence in your ideas—take the freshness of youth and of morning to see your self at your freshest and best—wrest from life all that you wish, all that your nature demands; hold on to it, let nothing daunt, and after you shall have found yourself you will wonder at the days and ways you missed when you were somebody inert, unawake, passive. Get the things life should tell you, get them broadly, get them wisely, but get them purely, and so get with them the one thing needful—the co-operation of the great Creative Agent of the universe, without whose co-operation you are as sounding brass and tinkling cymbals.

Give forth in detail and wholesale fineness, truth, helpfulness, seeking always the best, and you will find

that the things you seek will be given to you.

"It is not the sea that sinks and shelves, but ourselves, That rock and rise with endless and uneasy motion,

Touching the very skies, Now sinking to the depths of ocean. Ah, if our souls but poise and swing, Like the compass in its brazen ring, Ever level and ever true,

To the toll and the task we have to do,

We shall sail securely and safely reach

The fortunate isles and the shining beach. * * *

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Time—Oct.-Nov., A. D. 29.
Place—Northern Perea, beyond Jordan.

Scripture passage—Luke 10:1-24.
Outline:

1. Missionaries appointed and instructed.
2. Favored cities condemned.
3. The seventy's return.
4. The Lord's rejoicing.

1. Missionary endeavor is thought to belong to comparatively modern times. Yet this lesson gives us the account of the appointment and sending out of seventy men, as forerunners of the Lord Jesus. After the feast of the tabernacles, when he talked to eager listeners of the water of life, of the light of the world, of the gift of the Holy Spirit, he left Jerusalem on account of the Pharisees' bitter opposition, and returned for a brief time to Galilee. Here also they failed to receive him, and he crossed the Jordan into Perea, when he had not hitherto spent much time. Realizing the shortness of his time, he appoints these seventy to go before his face, two and two, into every place into which he hopes to come. Earlier in his ministry (Matt. 10:1-20) he had sent out his twelve apostles, with power to control evil spirits and disease, as they preached the coming of the kingdom of God. Of the seventy, we know only that they had been with Jesus, imbibed his spirit, and become fitted to carry his message faithfully. He now directs their eyes to the greatness of the field, a harvest ripening for the reapers, and the pitiful scarcity of harvesters. What Jesus had done and taught was known throughout the country, the promises and the prophecies of the Messiah were culminating in him, but it is probable that he had then no more men fitted for his work. The prayer he asks of them, his laborers there, is heard from every mission field today: when God's children, giving freely their own lives to his work, plead with the Lord of the harvest for more laborers. He sends them forth as lambs among wolves, that their confidence may be in the great Shepherd of the sheep; without purse or scrip, or shoes, that they may make use of eastern hospitality, saluting none in the way, that the urgency of their business may not suffer. Upon the houses that opened to them, they were to call down the peace that included all blessing; in the homes into which they entered, they were to abide, conforming themselves to the habits of the home, not going from house to house for useless feasting or hospitality. In the cities that received them, they were to proclaim the coming of the Kingdom, and open hearts for the spiritual message by the healing of the sick. From those cities that refused them welcome, they were to go out, shaking off the very dust

from their feet, and telling them that the Kingdom of God had come nigh them, also, not as an opportunity of salvation, but as a ground of condemnation.

2. Bethsaida and Chorazin, now in ruins or utterly unknown, must have been the scenes of much of his mighty work, for he thinks of them in this connection, and declares that Tyre and Sidon, regarded by the ancient prophets as types of wickedness in moral corruption and idolatry, would have been moved to repentance if they had known God's love and mercy as had these cities of Galilee. Capernaum he had made his home, and of her he says that as she has been exalted to heaven, she shall be thrust down to hell. If the mighty works that were done in her had been done in Sodom, destroyed for its iniquity, it would have turned from wickedness and remained until this day. Turning to his messengers, he tells them that their message is his message, and that those who refuse them admittance, refuse it also.

to him, and to the one who sent him, the Lord of glory.

3. The seventy, after a period of absence, return to him with joy, because they have been able to cast out devils from suffering human kind through his name. It seems to him that this is the beginning of the downfall of the Prince of Evil, and he tells them that he beholds Satan falling as lightning from heaven. He has given them power to tread on scorpions and serpents without harm, including doubtless in this, not only immunity from physical perils, but ability to overcome all forms of evil. Yet, there is for them, he adds, a higher joy in that their names are written in heaven, their citizenship is there and none can take it away, whereas the power over spirits might be claimed by those who have no title to heavenly joy.

4. Jesus rejoices in spirit, his whole soul is drawn out in praise to God, his Father, now shown to be Lord of heaven and earth, for his cooperation in acts of power and healing with these plain, unlettered men, and that he has hidden these things from the wise and prudent of this world, through their rejection of him, and has revealed them to the untutored minds and hearts that open to him. It is part of his thankfulness

and joy that the Father has entrusted to him all things, and that the knowledge of the Father must come through the Son's revelation.

Suggested Scriptures: John 4:35; Matt. 25:31-46; Matt. 7:22 and Luke 9:49; Ex. 32:32-33; Dan. 12:1; Phil. 4:2.

Swamp Chill and Fever Cure takes the place of calomel. At druggists.

Rev. J. E. Barnard has entered upon the work as pastor at Ocilla, Ga. He will lead in the erection of a great church building.

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Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do all my work; and my neighbors tell me the medicine must be good for I look so much better." Cardui is a specific, pain-relieving tonic, remedy for women. In the past fifty years it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

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W. T. LOWREY, LL. D., President

Blue Mountain, Mississippi

News in the Circle MARTIN BALL

Rev. P. G. Elson has been chosen evangelist of the Missouri State Board. His headquarters are at Jackson, Mo.

Rev. W. O. Young has resigned as pastor at North Highlands church, Columbus, Ga., to become pastor at Sparta, same state.

Pastor J. C. Rhodes has been called from Georgetown to Bartlett, Texas. He accepts and will enter the new field at once.

B. Y. P. U. Secretary Frank H. Leavell, of Georgia, says there were 54 unions organized in 19 weeks. This is making progress.

That was a splendid meeting at Richton held by Evangelist T. T. Martin with Pastor S. G. Pope. Forty-five were added to the church.

Rev. W. H. McKenzie resigns the church at Iowa Park, Texas, and will become pastor at Goodnight and will teach the Bible in Goodnight College.

There is quite a demand for the recent deliverance of the Texas General Convention deliverance concerning Christian union to be put in pamphlet form.

The Texas State Board at its recent meeting elected nine general secretaries. One other is to be appointed. \$160,000 appropriated to State Mission work.

The Southwestern Bible Conference will hold its annual session at Shreveport, La., January 18-25. The program is full and some of our best speakers will be on hand.

Secretary B. D. Gray, of Atlanta, Home Board, says if we grow in our contributions in the next ten years as it has in the last we will be giving \$1,000,000 to Home Missions.

All the readers of The Record profoundly sympathize with our editor in the death of his noble father. He was a faithful preacher of the Word and his reward will be great.

Pastor J. R. Nutt, of Gilmer, Texas, has introduced the budget plan in his church. The work has been laid out on a basis of \$3,500. The church is thoroughly interested in the plan.

Secretary A. J. Barton, of Waco, Texas, lost by fire last week his house and all his household goods, and a large part of his valuable library. \$5,000 insurance on the home and furniture.

The work at Pontotoc has been of such a substantial nature under the efficient leadership of Pastor R. A. Cooper that a new church house will be built and another pastor's home secured.

Some of the brethren, especially the Christian Index, are discussing the question as to the number of secretaries. We are somewhat of the opinion that they are getting too numerous.

Sunday School Evangelist Louis Entzminger is succeeding nicely as superintendent of the Sunday School of the First church, Ft. Worth, Texas. The average attendance for the first half of December was 576.

The holidays being over, now for another year of good work in kingdom building. Shall we make it count for much? We are surrounded with everything to make the work pleasant. Sin must be hit hard.

Dr. J. B. Gambrell gives some interesting notes of his visit to the Carolinas. He says all Texas brag was knocked out of him. He could only say, "Anyhow, we have the most land." The Carolina saints had some big tales to tell.

The Tennessee Baptists spent, all told, last year \$125,000 for benevolent objects. This is making progress. When the brotherhood is fully aroused there is no telling what they will do. Secretary Gillon is a great leader.

HUTSON—LISTER.

On the 30th of November at the home of the bride's parents in Belzoni, Mr. Fulton Hutson, of Isola, and Miss Margaret Lister were happily married. Miss Lister is the charming daughter of Mr. Lister, a conductor on the Southern, and Mr. Hutson is a successful business man of Isola. The writer officiated.

W. R. COOPER.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists.

NOTICE.

The Texas and Pacific railroad announces rates of one and one-third for the round trip to our Bible Conference, January 18 to 25, 1914, on all their lines in Louisiana and on the Texas line from Fort Worth. Tickets will be on sale January 16 and 17, return limit January 26.

We are confidently expecting other roads to extend the same courtesy. Sincerely and fraternally,


M. E. DODD.

DREAD OF AN OPERATION.

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

Will the brethren kindly send all news notes to me at Clarksdale, Miss.? They will receive immediate attention. We were sorry to drop out for a while, but moving is a job. Address Martin Ball, Clarksdale, Miss.

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Hattiesburg, Mississippi



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I want every sufferer from any form of rheumatic trouble to try this remedy. Don't send a cent. Simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for cure, you will be glad to pay for it. It has cost me \$1.00, but, understand, I don't want your money unless you are perfectly satisfied to send it. Isn't that fair? Why pay for any longer when positive relief is thus offered you free? Don't delay. Write today. MARK H. BENTON, No. 704 Gurney Bldg., Syracuse, N. Y."

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"Every girl in my grade will have a white silk dress for commencement, mother. I don't see why I can't have one when the silk only costs fifty cents a yard." Barbara Benton's voice had an injured tone.

"Cheap silk, especially white silk, isn't serviceable, Barbara," replied the mother with a sigh. "As I can afford to buy you only one nice dress a season it must be something that will wash, or not be so easily soiled as white silk."

"But the silk will cost no more than white linen."

"The trimmings, an appropriate hat and white hose and slippers would add to the expense."

"I'll have to have white slippers any way. All the girls—"

Just then a big gray automobile stopped at the gate and a richly dressed lady got out.

"There is Mrs. Whittington to try on her house dresses, Barbara. One of them isn't quite ready. Ask her into the sitting room while I finish the basting. She is my richest best-paying customer. Be just as polite as you know how."

Barbara met the lady at the door and invited her into the neat little sitting room and explained very nicely that her mother would have the dresses ready to fit in a short while. The lady seated herself near a window and looked Barbara over with interest.

"How old are you, Barbara?" she asked at last.

"Fourteen last October."

"You are well grown for your age, my dear. Did you ever help take care of a baby?"

"Of course I helped mother with Julia and Bennie. I am the oldest of her children."

"Would you like to earn some money of your very own—say a dollar or two a day, and work one hour every afternoon?"

"Yes, indeed, Mrs. Whittington. I would do anything that is honest for money. I need it."

"Then listen, I want you to take care of a sick, fretful baby every afternoon for one hour. There is a sick girl, too, to be looked after. She is too ill to leave the house. You are to take care of the girl and nurse the baby while the mother goes for a ride. I'll send you to the house in my car and the chauffeur will then drive the woman to the park or wherever she wishes to go. The people are very, very poor, but of good character. Do you think your mother will object?"

"I am sure she will not."

At that moment Mrs. Benton entered the room and Barbara told of Mrs. Whittington's offer.

"I want to make money to buy my commencement dress, mother. Please, please let me take care of the baby and sick girl!"

"Very well, Barbara, if Mrs. Whit-

tington thinks you will run no risk as to your health."

"I am sure she will not. I will send my chauffeur for you this afternoon, and he will bring you home before dark, Barbara," promised Mrs. Whittington.

The very next afternoon the Whittington automobile came for Barbara. She enjoyed the ride in the swift, smoothly running car, but shrank in dismay when the chauffeur stopped before a dilapidated old tenement house. In the narrow, ill-smelling street numerous ragged unkempt children were playing. They stared at the machine in open-mouthed wonder.

"It's the Swinneys you are to see, miss," said the chauffeur. "You'll find them on the second floor to the right. Mrs. Swinney is expecting you, and you can tell her I am waiting. Here's a bundle the missis sent for her."

Barbara climbed the steep, narrow stairs and knocked at a door on the right. It was opened by a faded, sad-eyed little woman who asked: "This is Miss Barb'ry Benton, ain't it?"

"Yes, and I'm to take care of your baby and a sick girl while you go for a ride. Here is a bundle Mrs. Whittington sent you."

"She's mighty good to me. Now jest look at that! A hat and veil and long coat, 'most new, all of 'em! You must tell her how much obliged I am, Miss Barb'ry. Here's my baby. He's had a bottle of fresh milk Miss Murphy sent him and he won't fret much, I reckon. This is Mandy Harkins, my little cousin. She's fourteen, but mighty pindly fur her age, havin' been allin' fur two years or more. I'm er goin' to git into these nice things and go right on and leave you to git acquainted. I never wuz in one of them automobiles in my life."

"Yes, go and get the benefit of a long ride, Mrs. Swinney," insisted Barbara.

After the woman was gone, Barbara sat down by the lounge upon which the white-faced, hollow-eyed girl lay. The baby was in a cradle and was to be rocked if he fretted. The room was clean, but the absence of everything except the bare necessities of life were evidences of biting poverty.

The sick girl held up a brightly colored sheet from the "funny paper" and asked:

"Do you ever look at the funny pictures?"

"Yes, often. My little brother likes them."

"I don't," said the girl decidedly. "I used to, but there don't seem to be much in 'em now. I like this," and she held up a small cheap Bible.

"But I can't read it. It gives me a misery in my head to try to spell it out. I never could read much. A visitin' church lady give me this book, and she give me this caliker kimono, too."

"That was very kind," said Bar-

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Thursday, January 1, 1914

bara, feeling that she must make some reply.

"She wanted to gimme a lot of undercloze and dresses," the girl went on, "but I told her a change of plain brown domestics was all I needed."

"Why didn't you want nicer clothes?"

"I'm not goin' to need 'em long, 'n there's so many others that ain't got a change. I jest couldn't bear to have 'em wasted on me."

"When you get well you'll need clothes."

"But I can't never get well, the doc says. I got a lame back and a lot of other ailments. That's why none of my kin would take me after my ma and pa died—'cept Cousin Selny. And I ain't been able to help her none for more'n a year. The church ladies is good to her, or she couldn't git along with her ole man a drinkin' and a beatin' of her whenever he's full. I wouldn't mind bein' tuck any day—I know I'm in the way—of I only knowed more about where I'm goin'. I ain't never had no chanst to hear no preachin' sich as them ladies tell about. But they said the Lord was willin' to save me."

"Yes, He will save you."

"Do you know it for shore—honest now?"

"Yes, this is what He says," Barbara took the book and read: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

"And does that mean me?"

"Yes, whosoever means you and me and everybody who will believe."

The girl sighed as if a great weight had been lifted from her mind.

"I'm plumb willin' to believe. I kin trust Jesus to save me, but I'd like to know whar I'm to go. Ain't there anything about it in that book?"

"Here is what Jesus said," and slowly and distinctly Barbara read the 14th chapter of John's gospel. Then she turned to the beloved apostle's vision of the New Jerusalem, and read it so that the sick girl could take it in.

"And I'm goin' to have a home—a real home in a mansion—and live in that city and be well and strong!" Mandy asked eagerly.

"Yes, that is the promise."

"I don't mind goin' a bit now. I'm so glad you come and told me. I been worryin' and worryin', and I wanted to be shore. The baby's er wakin' up. I'll be layin' here thinkin' while you walk him a little. He gits mighty tired layin' in the cradle all day. Cousin Selny don't have no time to do much for him; takin' in washin'."

Barbara carried the fretful baby tenderly up and down the room until Mrs. Swinney returned. The faded little woman came in looking refreshed and rested.

"It was plumb grand! I can't

never thank you fur this, Miss Barb'ry."

"You must thank Mrs. Whittington, Mrs. Swinney. I'll come back tomorrow and give you another rest."

"Yes, come back tomorrow," insisted Mandy, her thin little face brightening. "I ain't goin' to be lonesome a bit tonight when I can't sleep. I'll be thinkin' about my home—but I want to talk to you tomorrow and hear you read about it."

"I'll come for sure."

The following afternoon Barbara found Mandy bright and smiling, but much weaker.

"She had a spell this morning that left her plumb tucked out," explained Mrs. Swinney. "I hate to leave her."

"Shucks! I'll soon be all right. You go on, cousin Selny," insisted Mandy.

Again Mandy asked to hear about the place she was going and the promise that she would be saved if she believed. She lay quite still after reading and Barbara sang to the baby.

The next afternoon it was growing late before the Whittington automobile stopped at the Benton gate. Mrs. Whittington got out and came up the steps, her eyes red from weeping. She put her arm around Barbara and said huskily:

"Our little sufferer went home this morning, Barbara. The doctor telephoned me—as I had requested him to do when he knew the end was near, and I sent a trained nurse. I have been to take flowers. Mandy looks very sweet and calm—and restful. Mrs. Swinney said that her last words were: 'I believe and I'm goin' to the mansion she read about.' She said the reading of those promises of a Savior and home made the poor girl so happy. Barbara, dear—I could have told that little one of the home the Father has prepared for His children—no matter how poor they may be—but I am a coward. I shrink from the sight of poverty and suffering. When my pastor told me what I could do for Mrs. Swinney—I had asked him what work I could do for the Master—I hired you to do the work—and I took the giving of money for my part. You had the privilege of leading a soul to Christ. I lost the opportunity to serve in that way. Here is a small recompense for your time, my child. Spend it as you like. God bless you, Barbara, and help you to make use of every opportunity to serve."

The rich woman was gone, and Barbara looked at the coin left in her hand. It was a shining ten-dollar gold piece.

"I don't feel like I earned this money," she told her mother.

"Mrs. Whittington wanted you to have it, my dear. You can buy your commencement dress of white silk."

"My commencement dress will be a plain white lawn, mother, and I can wear my straw hat and black slippers."

When the Hair Falls

Afraid to use hair preparations? Certainly not, if your doctor approves. Let him decide about your using Ayer's Hair Vigor for falling hair or dandruff. It will not color the hair, nor harm or injure the hair or scalp.

I am going to use the balance of this money to buy Mrs. Swinney's baby a carriage so she can take him to the park for fresh air after her work is done."

"I thought you needed so many things, Barbara."

"I don't need things like Mandy Harkins, and she wouldn't accept clothes that she didn't need. That silk can keep until I graduate. I am going to use my opportunity to serve by giving now."

Don't dope with calomel. Swamp Chills and Fever Cure is better. At your druggist.

The trustees of Mercer University, Georgia, have deferred the election of a president until next June to succeed Dr. S. Y. Jameson. They want to look around.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

Pastor D. P. Airheart is being wonderfully blessed in his work at Kerrville, Texas. Recently 10 Mexicans made a public profession of faith at a regular service and nine of them were received for baptism. Four of them were heads of families and heretofore were strong Catholics. Let the good work go on.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

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This book leads all others as the best and cheapest. Church Clerks who have seen it will have no other. It is convenient in arrangement and contains Rules of Order, Church Covenant, Constitution of Faith, Alphabetical index for recording 1,316 names, showing when and how received, dismissed, etc. The pages are indexed with strong linen tabs, followed by 150 pages for recording church minutes. Size 8 1/2 x 11 inches, and handsomely bound in black cloth with leather back and corners with gold stamping. Twelve church letters of dismission free with this book.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 232, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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BAPTIST RECORD PIANO CLUB

BEGINS ANOTHER YEAR

The Advertising Manager of The Baptist Record and the Manager of the Club take this opportunity to jointly express their appreciation of the confidence and enthusiastic support which they have received from the readers of this paper during the past year. We are glad to be able to report that we are more than pleased with the splendid success of the Club and that we begin the New Year without a single complaint or case of dissatisfaction on the part of the Club members. All have expressed themselves as delighted and this, of course, makes us delighted.

We wish to thank old Club members for the many kind things they have written about the Club, the Club's instruments and the Club's management. Whenever we can be of further assistance to you or your friends, we hope that you will not hesitate to call on us.

A WORD TO NEW CLUB MEMBERS

To those who need a good piano or player-piano for their home, but who have been waiting for some more convenient day, we wish to say that you will find the Club the most convenient and economical means of securing a thoroughly satisfactory instrument. The Club removes all necessity for further waiting. No matter where you live or what your financial condition may be you should not hesitate to write at once for your copy of the Club's catalogue and full particulars. You will be pleased to find how easy, safe and convenient we have made your road to the possession of a high-grade piano or player-piano.

READ THESE LETTERS FROM OLD MEMBERS

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."—MRS. A. BRANNING, Bartow, Fla.

"We purchased one of your Club pianos and are well pleased with it. Would not like anything for it. All who have heard it think it to be one of the grandest they have ever heard. While we were paying for it my husband died. You gave us a life insurance clause, we were still owing \$125, which was nicely settled and our note was returned to us marked paid. We thank you very much for your kindness and prompt attention, which you have shown to us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated nicely, as we were. We appreciate your kindness very much."—MRS. J. A. BRAMLEY, Scruggs, Miss.

"Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from \$350 to \$500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment."—J. R. WILLIAMS, Gaylesville, Ala.

"Your letter received some days ago and will say that I will be only too glad to recommend my piano to the highest. Could not wish for more in a piano. The woodwork is beautiful and the tone as sweet as can be. Every day I am prouder of it. I would not do without it for anything. As to your Club plan, I certainly think it is the very best way in which the pianos could be sold, and feel, by joining the Club, I got a much better piano for the money than I could have anywhere else. Thanking you for your kindness and for the beautiful calendar I received from you, I am."—MISS ROSA EDNA BROWN, Blowing Rock, N. C.

"I take pleasure in certifying to the excellence of the Ludden & Bates Piano. I can cheerfully and truthfully recommend it as a first-class instrument, the equal of any and the superior of most in the qualities necessary to the accompaniment of the voice, and I believe it to be more than any other suited to withstand the effects of our Florida climate."—F. W. DODGE, Jasper, Fla.

"I am indeed delighted with my piano. Think it one of the best I ever saw. With best wishes for you and the Club, I am yours respectfully."—MRS. J. P. RADNEY, Roanoke, Ala.

"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not give way under the changes of season and climate, but preserve the same roundness and fullness as at first."—W. E. DEMPSTER, Waycross, Ga.

"I like my piano very much. Am sure I couldn't have been better pleased with any other."—MISS DAUTHITT GALLMAN, Georgetown, Miss.

"It is a pleasure to me to state that the beautiful Ludden & Bates Upright Piano you sold me has, after a thorough test, proved more than satisfactory. The beauty, both in design and finish, of its exterior, can only be surpassed by its pure, rich tone. The bass I consider superb. I also wish to state that the piano suits me so well that I have paid freight on it across the continent, and intend doing the same back East very shortly. It is a piano fit for the best and most discriminating musicians."—M. I. RICE, San Diego, Cal.

"The lovely piano came yesterday (May 3, 1912). Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."—MRS. MAY W. FARMER, Blythewood, S. C.

"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano, we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."—MRS. S. J. LEWIS, Attapulgus, Ga.

"The piano reached me safely last Monday. I am highly pleased with it. The case is beautiful and the tone so mellow and sweet. Every person who has seen it likes it."—MRS. T. B. MARTIN, Greenville, S. C.

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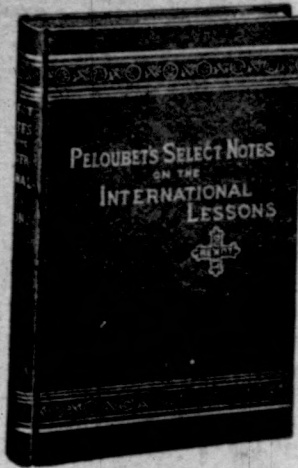
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